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logically connected as a series of stages manifesting a single principle from beginning to end. Such an explanation must have the character of developmental construction. The attempt is made in the following chapters to expound the idealistic argument from this point of view."

After an introduction in which he discusses the idea of validity and fact and kindred subjects, the book treats the following topics: Dualism and the New Problem, Truth and Experience, Plan and Stages of the Argument, The Interpretation of Sense-Experience, and of Perceptual Experience, Understanding and the World of Noumena and Phenomena, Self-Conscious Experience, The Sphere of Reason—Scientific Experience, The Sphere of Finite Spirit—Moral Experience, The Sphere of Absolute Spirit—Religious Experience and Contemplation.

The religious problem receives the full attention of our author, and he discusses the three spiritual factors of revealed religion in faith, hope and love, but in addition he would give to contemplation a recognized place. Near the end of the book he says:

"While Religion is certainly the most general way in which Absolute Spirit is realized in experience, it is not the only form in which its nature can be revealed. The Life of Spirit for its own sake, Spirit self-complete and self-contained, is experienced, though doubtless by a limited number of mankind, in the mood of Contemplation, Philosophical or Artistic. . . . In Contemplation as well as in Religion we have the realization of a spiritual world complete and self-contained, where man's spirit works with a sense of freedom only possible when it is consciously one with the very life of Absolute Spirit. Hence the claim of knowledge to attain to Absolute Knowledge or Philosophy is in itself perfectly valid. . . . The culmination of an Absolute Idealism is the justification of the idealistic position itself, as the ultimate form of knowledge."

UEBER DIE VERERBUNG ERWORBENER EIGENSCHAFTEN. Hypothese einer Zentroepigenese. Von *Eugenio Rignano*. Leipsic: Engelmann, 1907. Pages 399. Price, paper, 5 m.

The subject of heredity of acquired characteristics becomes of vital interest not only in the technical study of biology but in the broader fields of scientific philosophy in general, because of its universality and its bearing on the development of races and even sociology as well. Mr. Rignano has made use of the wealth of material furnished by biologists and naturalists for the purpose of throwing some light on this question which constantly evades solution and in which as a scientific man, though not a specialist, he is vitally interested. In his earliest philosophical and sociological investigations he was inclined to favor Weismann's theory of non-heredity of acquired characteristics although he had formed no distinct opinion on the subject, but he never lost sight of the fact that natural selection was not sufficient to completely explain phylogenetic evolution, and was always convinced that non-heredity was contrary to the biogenetic hypothesis at which he finally arrived by induction. He realizes that in the present transitional state of biological science all that can be expected of any hypothesis is to turn the line of research into a somewhat different channel, and this he believes is accomplished by this new

biogenetic hypothesis which he herewith submits to the judgment of biologists and positivistic philosophers alike. The first chapter describes briefly the inductive method used by the author to arrive at his hypothesis from the principle of biogenesis. In the next three chapters are gathered together systematically in as compact a form as possible all the facts which best explain and demonstrate the new hypothesis confirming it directly or indirectly by deduction. After briefly considering in the fifth chapter the question of the heredity or non-heredity of acquired characteristics, the sixth chapter discusses critically the most important theories of biogenesis which are held to-day, not only to show its inadequacy but much rather in order that the knowledge of the principles of this inadequacy might contribute to the discovery of the necessary conditions which every theory requires and which this heredity is thought to explain. In the seventh chapter the author enters upon the demonstration of his hypothesis which up to this time had given place to the discussion of the reality and unreality of the heredity of acquired characteristics. Finally in the last chapter he undertakes to represent how this elementary hypothesis upon which the new biogenetic theory is based, explains memory as well as the most important characteristics of the phenomena of life in general. Therefore he considers that this elementary hypothetical phenomenon comprehends within itself, not only biogenetic phenomena, but even all phenomena of life in the broadest sense of the word, and refers them to a single point of departure. Because the heredity of acquired characteristics is one of the most vital questions of positive philosophy in Comte's sense, or of scientific philosophy, the author flatters himself that he will not be considered as an interloper by biologists and naturalists, and expresses himself as hoping that he may count upon their forbearance in consideration of the great difficulties which he had to encounter in a line wherein he was no specialist, although he himself is particularly aware of the many shortcomings of his work.

L'INDIVIDU L'ASSOCIATION ET L'ÉTAT. Par *Eugène Fournière*. Paris: Alcan, 1907. Pp. 260. Price, 6 fr. bound.

In this new work the author of *An Essay on Individualism*, assisted by a careful study of documents and records, undertakes to prove that in modern society, association is the only means of liberty for the individual as it is the only means of equality between individuals. He proves by numerous and decisive facts that democracy is brought about by association, and is also transformed by it in depriving tyranny of all the evil characteristics with which it may be reproached. According to the author socialism, too, is modified to an important extent by this phenomenon, gaining strength by association not only in its modes of activity but even more perhaps in its teachings.